

ANNALS of the  
Glover Incorporation  
of PERTH.  
1300-1905.



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To Mr. A. Ferguson  
with the Author's Compl.

Xmas 1905.





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ARMS OF THE GLOVER INCORPORATION.

THE ANNALS  
OF THE  
GLOVER INCORPORATION

1300—1905

BY  
GEORGE WILSON, J.P.  
EX-LORD PROVOST OF PERTH,  
AND  
DEACON OF THE GLOVER INCORPORATION

PERTH  
R. A. & J. HAY  
1905

# THE ANNALS

## ALLOVER INFORMATION BRIEF

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## PREFACE.

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T the Annual General Meeting of the Glover Incorporation held at Michaelmas, 1904, when the attendance was unusually large, a remit was made to a committee to consider existing Bye-Laws or Acts, and report to next Michaelmas Meeting. At the same time expression was given to the desirability of having a printed edition of the laws and customs hitherto recognised in the Constitution, along with a brief sketch of the history of the Craft.

The following pages give an outline of the annals and progress of the Glover Incorporation, as contained in the records of the past. They are not meant to be a continuous account of its history. Such a work, without the aid of an archæological expert, would be difficult, and the result probably disappointing. The author, further, claims for these notes no literary merit, and while conscious of their imperfections, he sends them forth in the faint hope that they may be of interest to the Members.

The chief object of the brochure is to give an epitome of the policy of our ancestors, showing how the present

flourishing position of the Glover Incorporation has been attained. Further, the information here recorded should tend to stimulate us all in discharging the duties of this valuable Trust. Imitating the example of our forefathers for the general weal of the Members, using its benefits, but never abusing them, discharging its duties with prudence and integrity, our aim should be to hand the Incorporation down to posterity untarnished in its reputation and still more enriched.

The author begs here to acknowledge his indebtedness to Mr. J. B. Bouick and Mr. Herbert Ferguson for their services; to Mr. David Marshall for revising the later dates; and to his publishers, Messrs. R. A. & J. Hay.

## SKETCH.

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**I**T may suit the purpose if we try to trace the progress of the Calling under three periods of the city's history. The first period will bring us to the close of the twelfth century; the second may be termed the mediæval period, from the reign of King William (surnamed the Lion) onwards to the year 1780; and the third is the modern period from the latter date to the present day. Regarding the first period, there are no data obtainable relative to the exact origin, nor to the extent of the membership, though there is undoubted proof that the Glovers were an organised Guild in the tenth and eleventh centuries—a “science” or “craft” participating in the Charters granted by the early Scottish Kings, Alexander I., David I., and particularly the Charter granted by King William the Lion, dated 1210. Contemporary documents are equally obscure regarding the history of incorporations to the close of the sixteenth century. Evidently there is a wide blank in burghal records of that period. Still, such facts as are obtainable ought to prove



interesting. The traditions of the past deserve to be cherished in veneration of our ancestors.

Many fabulous statements have been circulated regarding the origin of the "Skynner and Glover Calling" in Perth. Some have assigned it to the antediluvian period when Adam and Eve were clothed "with coats of skins," or to the patriarchal age when Rebekah covered the hands of Jacob with "skins of the kids of goats" in order to supplant Esau of his birth-right. All such stories are myths. There is no doubt, however, that their antiquity as a craft—in embryo, at least—is coeval with that of the city. In all likelihood the art of curing skins came from the Romans, who, we know, were the pioneers of civilization in Britain. During their occupation of this locality, and long before Perth could have attained the status of "a town," mention is made of the natives as Skynners, and so it may be inferred that these were the progenitors of the two "sciences" of Skinners and Glovers in Perth. It is well known that the natives of southern Europe, notably the Moorish provinces of Spain, also those of Asia Minor, excelled in that manufacture, and as the Roman legions were drawn from all parts of the empire, the native skynners may have obtained primary knowledge from that source. They may also have derived greater proficiency from the Carthusian and Dominican monks, who "dabbled" in commerce as well as in religion. At least it is a fact that King James I. granted a Charter to the Carthusian monks, empowering them to hold "freedoms

and customs whatsoever," also a "tron" for weighing merchant wares, "wheither in wool, skyns, hydes, barkit or unbarkit." As a matter of fact, there are no data of history extant to tell the early story of the origin of the Craft, which is enshrouded in oblivion. Taking it to be coeval with the growth of the city, we may at least form an opinion of the Calling's progress. Before the middle of the ninth century, twenty-six kings had reigned in succession. Perth had grown in extent and in population, for after the departure of the Romans the feudal system had attained the ascendancy in the country. The inhabitants were practically bondmen, and many of these fled to the towns to escape from the tyranny such a system entailed. Several of the Scottish Kings encouraged this immigration of feudal retainers to counteract the policy of the turbulent chiefs. Any bondman—except the King's—who escaped from his feudal lord and lived for a year and one day in a burgh without being claimed by his master, became entitled to his freedom. Thus the burghs gradually increased in size and in population. The small clusters of hamlets or huts, common in the Roman period, became settlements of artisans, who, in course of time, developed into traders and wealthy manufacturers, until ultimately they were formed into Chartered Incorporations, endowed with peculiar rights and privileges. It is certainly to be regretted that the origin and early history of the Glovers, as well as of other crafts, are involved in such obscurity. It is plain, however, that in

the twelfth century the Skynners and Glovers had become a prominent section of the community in full possession of extensive municipal privileges. Both King David I. and his predecessor Alexander favoured the erection of those primitive towns, and held out inducements to tradesmen and merchants from England and the Continent to settle in them.

In the year 1210 William the Lion granted a Charter which gave express privileges to the trades. In 1556 Queen Mary granted a Charter to the trades confirming their rights and privileges equivalent with the merchants in the management of town affairs. There is also a Charter by King James VI. confirming the Charters of Perth and its trades. There are records or copies of the three last mentioned Charters, but those of King David and Alexander are lost. The absence of these and many other documents, highly valuable from an archæological standpoint, is commonly attributed to the ravages of King Edward I., known in history as "the Hammer of the Scottish Nation." When he had all but conquered Scotland in 1296, he confiscated all the national and burghal documents he could procure. Many of these were burnt, in his vow to destroy all traces of Scotland's independence as a nation. Apart from those destroyed, upwards of 100 rolls of public documents, parchments, etc., were put on board a vessel for conveyance to London. This vessel is said to have been wrecked on the voyage, so that many valuable manuscripts relating to the ancient



history of Perth and other burghs were lost. There is no proof, however, of this outrage as far as the Glovers are concerned. The true reason for the wide blank in our annals is due rather to want of method and proper accommodation at that time for the preservation of such deeds. Nor are there any data to warrant the assumption that our ancestors in those days possessed many documents beyond the Charters referred to, except the title deeds of such property as they then owned. It is to King Edward's credit that in his claim, as Lord Paramount of Scotland, he was solicitous for the welfare of the people. He caused his Lieutenant or "Gaurdine" of Scotland to assemble all the people of the land in convenient places, and in their presence to read the laws which King David had enacted, and also the additions and enactments of his successors. Thus, we see, the rights and privileges of the incorporations in Perth were preserved and continued. The Charter of King William the Lion conferred peculiar privileges on the Incorporations—the Glovers enjoying a full share. The "Dyken" was also a member of the Town Council, an honour which continued down to 1833. He also exercised paternal and magisterial functions in all matters affecting the social and religious welfare of the families connected with the Craft. Fines, imprisonment, and corporal punishment for contravention of the laws were imposed at his discretion. Paternal vigilance over the moral and physical well-being of the "fials" and apprentices appears

to have been strictly practised. The latter were usually boarded with their masters, who were bound to clothe and feed them "in a proper manner," otherwise the indenture was cancelled. Acts of disobedience, crime, or dissipation, "gaming, cursing, or any outward show of disrespect to superiors, especially masters," were brought under review of the "Dyken." Attendance at church was indispensable, and for many years after the Reformation the "Dyken" called a meeting of the members for the special purpose of enquiring "if their was any discord existing among them, in view of the Sacrament soon to be dispensed." Dissipation and dishonesty were held in detestation. Instances of this are referred to in the appendix, but two cases may be given here. In 1772 a freeman named J. Barlas was found guilty of stealing 14 skins "under cloud of night" from Patrick Stewart, and was deprived of his freedom, while members were prohibited from "corresponding with him under a like penalty." But not only did Barlas lose his freedom. The "Dyken" handed him over to the Fiscal, and the Bailie ordered him to be "whipt round the toune on his naked back between the hours of twelve and one o'clock, and then be banished the toune for ever." The other delinquent was J. Ritchie, a confirmed profligate, found guilty of "selling his household furniture, wasting his money in drink, ruining his family and causing them to be a burden on the funds of the Calling." The "Dyken," with consent of the meeting, suspended him from voting

and from attending any meeting for twelve months "next to come."

The Charters held by the Incorporations were at first highly conducive to the prosperity of trade in burghs, and to none more so than that of the Glovers. The principle was one of strict monopoly and exclusion. One of its clauses ran thus, "All merchandis (merchants) and burrows shall enjoy their own liberties and privileges, so persons dwelling without burrows shall not use merchandice, nor sell any staple goods, and none but merchant guilds shall buy or sell within the liberties of the burrows." The right to trade in Perth was thus confined "solely to the freemen guild brethren" and the favoured monks. The latter, of course, were expelled from the city by "the raskal multitude" in 1560. Cargoes of vessels could only be offered to members of the privileged trades, and the "stranger merchant," in reloading his ship, could not purchase any goods for the purpose either within or without the boundaries of the burgh except from a burgess. The "Dyken" and his searchers examined the quality of all material in trade, and fixed and regulated the price thereof. No merchant could undersell another under a penalty. Nor could any master, or any of his fials or apprentices, solicit customers to buy from their masters. Such a policy was not in accordance with our modern Cobdenite ideals of free trade, and though at first it proved beneficial, it ultimately became injurious to the growth of commerce. It also gave rise to



many trade disputes and angry contentions between members of rival communities. There was, for instance, a fierce and protracted contest between the burghs of Perth and Dundee respecting their privileges, rights in trade, and in municipal precedence, which occupied the attention of the Scottish Parliament, and probably led to the confirmation of the trade and city Charters granted by King James VI. and his mother Queen Mary. In the latter (1566) these words occur:—"Moreover by these presents we ratify and approve all other liberties and privileges given and granted by our noble progenitors to the said tradesmen in times bye gone." Again, eleven years later the rivalries came under the notice of Parliament, for we read, "The Lord President read to the House and was much troubled to compose these two turbulent touns of Perth and Dundee." In 1581 King James, notwithstanding the manifold trade dissention, in confirming the privileges held by the Incorporations, uses these words, "Witt ye because we understanding that our noble progenitors Kings of Scotland having respect to the common weal of the realm, that without honest craftsmen the common policy well composed could not stand." Thus the jealousies and rivalries continued, and the Glovers were participators in the strife.

The minutes from 1595 onwards furnish numerous examples of their methods in recognising the rights of others, while defending their own. In October, 1724, the Deacon of Glovers in Dundee complained that some

members of our Incorporation "came to Dundee, going from shop to shop, selling their gloves to the prejudice of the trade there." The meeting called to consider the subject "ordained" that if any member of the Calling in Perth should be found guilty of the like practices again, he or they shall for each transgression and for each offence pay one hundred pounds Scots, for the use of the poor of the Glover Calling unforgiven. Under these Charters, too, trade laws were equally strict in terms of service, and in the relations of employer and employee to each other. It was "ordained" that "no freeman of the Incorporation engage another freeman's servant or fial except he first acquaint the master with whom he served," under a penalty of five pounds Scots. Apart from such promiscuous entries in the minutes, we have no continuous records showing to what extent the Glovers were conspicuous, or what part they, as an Incorporation, took in the social, political, and ecclesiastical revolutions, which they must have passed through in the eventful history of Perth.

The genius of Sir Walter Scott has illuminated the darkness of the mediæval period, and given the Glovers a world-wide fame in making the daughter of a Glover the heroine of his romantic tale, "The Fair Maid of Perth." But though his vivid portrayal of these times may in many respects be historically accurate, the character of Simon the Glover is entirely imaginary. So also is the tradition

connected with the Fair Maid's House. Who were its occupants at the period Sir Walter deals with, it is impossible to determine: probably it may have been a part of the Blackfriars Monastery, and at the Reformation in 1560 was acquired by the managers of King James VI. Hospital, from whom the Glovers bought it in 1629. The charter describes it as "bounded betwixt the lands of James Berne, Skinner, on the east, the King's common way and the vennel leading to the place of the Predicatory Friars (now termed Blackfriars Wynd) on the south and west, and the garden of William Anderson, Skinner, on the north parts, feu-duty, 34/- Scots." The description in the title deeds here given indicates clearly that in the sixteenth century some of the Glovers at least were owners of property apart from trade connexions. There is also the fact that the "Glovers' Yaird"—the seat of their manufactures—was situated directly opposite the Fair Maid's House, while their booths stood in the Skinnergate, where they sold their gloves. Though now considered part of the slums of Perth, these lanes were then the main entrance to the city from the Highlands. There is thus ample reason to justify the prominence given to the Glovers in Sir Walter Scott's thrilling narrative, and in the other traditions of that period of our history.

In later years our records, if not full in detail, at least indicate that the Glovers took a share in some of the struggles for civil and religious liberty in Scotland. We





FAIR MAID'S HOUSE.



cannot say if any of them were in the ranks of "Scots wha hae wi' Wallace bled" or with King Robert Bruce at Bannockburn, or later, when on Flodden Field "the flooers o' the forest were a' wede awa'." There is, however, evidence that then, as now, patriotism, loyalty to King and country, were cherished by members of the Calling to the hazard of their lives. In the disastrous battle of Tibbermuir (1644) fourteen members of the Incorporation were present. Their names will be found in the appendix. It is further recorded that "they were all safe." Reference to our present roll of membership shows that ten of our brethren are in military service, some with distinction, all with honour. In the "killing times" of 1648 one of the Glover apprentices, who had been an ensign lieutenant "under my Lord Banff," presented the Incorporation with the banner which belonged to his company in the army of the Covenanters, with the inscription, "Carrying for Religion, King, Country, and Covenant," but what became of this relic is unknown. Another notable episode in this connexion of persecution for conscience sake is worthy of being recorded here. In the sixteenth century, during the reign of King James VI., a family, consisting of father, mother, and seven sons, fled from Holland, owing to the persecution of Protestants in that country. They settled in Perth, and were welcomed by the Glover Incorporation. Their family name of Barlandt was changed to Barland. The author of this interesting fact is Mr. James Barland,



Kinross, who is now the sole remanent member of that family. In the records of the Kirk Session (1684) there also appear the names of Cecil Paton, spouse of John Cree Younger, Glover, and Janet Young, spouse of John Dow, Glover, who were fined and imprisoned for their adherence to the reformed faith. Again, it is supposed that several Glovers formed part of the Perth contingent at the battle of Inverkeithing, and perished in opposing Oliver Cromwell's march on Perth. Of this, however, there is no proof. A musical air, termed "The Glovers' March," was in print in the beginning of last century. It was composed in 1559, when 300 of the inhabitants of Perth marched to Stirling with ropes round their necks, to support the cause of the Reformation in Scotland. This episode was long spoken of as the march with St. Johnston's ribbons. Previous to the great event of the Reformation (regrettable in the havoc it made of so many valuable structures in Perth), the Glovers, like the other Incorporations, were votaries to the Romish faith. This is seen in their conformity to the prevailing ritual then in vogue in St. John's Church, where the altar dedicated to St. Bartholomew was placed. An old manuscript referring to it says:—"The altar of St. Bartholomew was one of the richest of the many shrines of St. John's. It was in existence in the reign of James III. There is one feature which distinguishes the Glover from the other trades in the religious observances of these times, viz., they do not seem to have countenanced such festivals or

processions as "The Passion Play" or "St. Obert's Dance," and other "mummeries" which were afterwards suppressed by the Kirk Session, the Deacons, and the haill brethren of the crafts.

Other and more rational forms of amusements became popular with our Craft, and some of them had been long practised—such as wappenschaws, football, quoits, golf, archery, etc. The latter acquirement was introduced by King James I. Its practice was made compulsory for a time. Every boy, on attaining the age of thirteen, was obliged to practise archery—ground termed bow butts being provided for the purpose. One of these was placed in "the Gilten Arbour," where the Glovers for many years held their meetings. Archery never seems to have been popular, but football was too frequently indulged in to excess. Every freeman on being married paid 2/6, as his bride's present, for a football. On one of these occasions of wappenschawing a serious riot took place between some of the disorderly members of the Skinnermen and the Hammermen Crafts. Lord Scone, then Lord Provost, had to be sent for to "tak order with the riot." The Skinnermen were fined 500 merks, but the sentence on the Hammermen does not appear. In pageantry the Glovers formed an exception to the other Crafts in retaining preference for the display and dress of the Morris dancer. We have no record of its introduction, but the minute of 1633 (see Appendix) proves beyond a doubt that the Glovers

excelled in this display. Many enquiries have been made regarding the origin of the Morris dance. It originally came from the Moors, and under various pronunciations—such as *Morrice*, *Morrisk*, *Morrisco*, and *Morris*—was very popular in France and England in mediæval times. The natives of Herefordshire were celebrated for their performance of it. It is also alluded to in Shakespeare's play of "King Henry IV," where the Dauphin of France says, "And let us do it with no show of fear, and with more show than if we heard that England were now busied with the Morrice dance." King James I. of Scotland is said to have introduced it after his return from his long captivity in England. The Glovers' dresses must have been rather costly, each of the "thirteen" being embellished with 252 small circular bells, arranged in 21 sets of 12 bells each, thus giving a peculiar intonation to the movements of the performer. Of the thirteen dresses once in the possession of the Calling, only one remains, and it is now very fragile in texture, and a large number of the bells are wanting.

Reference may here be made to the other relics we possess of these by-gone days. The oldest is the Auditors' table, which, from its decayed surface, looks as if it had been part of the fittings in the old "Glovers' Yaird" or in the Fair Maid's House. It certainly was removed from the latter place to our present hall. The two large pictures representing our patron saint, St. Bartholomew, have in recent years been greatly admired by visitors to our hall.





MORRIS DANCER.





MORRIS DANCER.





One is of genuine antiquity, bearing the date of 1557. The late Dr. Milne, of St. John's West Church, declared it to be "a genuine picture of those mediæval times," and it is not improbable that it may have adorned the altar of St. Bartholomew in St. John's for a short time, and been saved from the ravages of the rascal multitude in 1560. The other picture of the saint is comparatively modern, but an excellent work of art. The artist's name, P. Duff, 1829, is obscurely seen at the bottom, while on the back of the picture is "August <sup>1828</sup><sub>F</sub>," the difference in dates probably indicative of the time occupied by the artist in completing his commission. Both pictures have been lately renovated by Mr. J. H. Cranston, whose masterly hand has restored them to their pristine colour. It is greatly to be regretted that no trace of the identities of the painters can be found in the minutes of the Incorporation, or in any document extant. Next in precedence is the old flag, dated 1604. Originally beautiful in design and workmanship, it is composed of fawn coloured silk, with a centre square of blue persian, containing the motto of the Calling and the coat of arms emblazoned in gold, but the gold has corroded the blue silk. The coat of arms is a pair of gloves displayed on a shield surmounted by three stars. On the border, in an ellipse, is the inscription, "The perfect honour of a craft or beauty of a trade is not in wealth, but in moral worth, whereby virtue gains renown." Under this banner it is said the Craft assembled at the wappenschawings held on the

North Inch. St. Bartholomew's tawse is still adapted to its original purpose in the "olden tyme." In the minutes there are several allusions to its application in the punishment of fials and refractory apprentices. Even freemen convicted of acts of dishonesty were not exempt. Nor does it seem to have been entirely confined to the use of the Glovers. In 1621 one of the citizens, named Francis Scott, with other "sociates," was charged with assaulting a merchant. He was ordered to be taken to the Grammar School and scourged with St. Bartholomew's tawse, "he promising not to commit the like offence again." The ostrich egg has been the subject of many queries regarding its use and origin in the Craft. According to tradition, it is said to have been brought from the East by some member who fought in the ranks of the Crusaders. More probably it was the gift of some merchant to the Calling—an ostrich egg being considered a *rara avis* in those days. The only certain fact about it is that it hung in the roof of the Old Glovers' Hall for centuries, attached to a small iron chain. Not the least interesting of our relics is the green cloth, of date 1628, which covers the Auditors' table already referred to. Although faded and patched in some parts, it is still serviceable. A bicentenary celebration of it took place in 1828. The minute regarding it will be found in the Appendix. The other relics consist of two black velvet "mort cloths," in use last century at the burials of the members and their families, which in those days





ST. BARTHOLOMEW.





ST. BARTHOLOMEW.





frequently took place on Sundays. There is also an old copy of the Bible (1752 edition), used by the Deacon at divine service in the Middle Church of St. John's, in which there is a pew termed, until recently, the Deacon's pew. Behind the Deacon's chair are the names of four donors to the funds of the Incorporation in the seventeenth and eighteenth centuries (see Appendix).

Among the simple decorations of the hall, in addition to the two pictures of Saint Bartholomew, is a small picture of the old Fair Maid's House as it appeared 40 years ago. Another shows the coat of arms and motto of the Incorporation. The design is rather unique, with a very quaint shaped escutcheon on which are a pair of gloves, two glove stretchers and shears as used by the Craft. The crest, a ram passant, is on the top. The supporters are a stag rampant on the left and a goat rampant on the right; these stand on a very pretty scroll, from which flows a ribbon with the motto, "To God only be all glory." Such is a brief description of our relics, recalling the memories of many generations of Glovers.

In tracing the progress of the Incorporation, the most interesting period to us is that of the seventeenth century and onwards, for it was during those years that the foundations of our present wealth were laid. Shrewd men, if not seer-like in their forecast of the future, the old Glovers undoubtedly were. They did not hesitate entering into speculations in land with apparently small capital for such transactions. Indeed, it is a fact that from 1630 to 1849 the Incorporation was always largely in debt. Manifold

are the entries in the minute-book of sums borrowed by bill and bond at  $4\frac{1}{2}$  and 4 per cent. interest. Nor did there seem to be any difficulty in getting the necessary capital; the fact that many of the sums were offered by parties shows that the Glovers were in good credit. But such was the extent of their operations that in 1774 the Incorporation owed 44,414 merks, or about £2467 sterling. The sequel has proved that the investments have yielded ample return, though it was not till 1847 that the harvest ripened and the original bonded debt was cleared, when 19 acres of St. Leonard's Land were sold to the Scottish Central Railway for their terminus. Then it was that the Glover Incorporation found themselves comparatively in wealth, £16,245 being the purchase price of the acres so sold.

In the abstract of our affairs, it is not easy for the majority of members to trace the development in connexion with the various properties, and the returns they now yield. A brief description and enumeration of them will show how valuable the investments of our forefathers have become. Let us take the properties generally in the order in which they came into our possession. First is the "Glovers' Yaird." No record exists of its original purchase. The trade has become and is likely to remain extinct. It was the first of their possessions, and in church history an incident is recorded in connexion with it which may well keep its memory green. In the Secession of 1737-40, when the Rev. William Wilson was interdicted from preaching in the Middle Kirk, the



Deacon led the way one Sabbath morning to the Glovers' Yaird, where divine service was held. The Yaird was used as a place of worship from November, 1737, to November, 1740, when a church was built in High Street, afterwards known as the Wilson U.P. Church. A tradition was current in Perth about sixty years ago that the prosperity of the Glover Incorporation was due to the fervency of the prayers of the Rev. Wm. Wilson on behalf of the Calling. The *locus* of the old Yaird is now difficult to trace. It lay opposite the Fair Maid's House to the south, its eastern boundary being the Castle Gable, Horse Cross, and part of Mill Street. The site is now practically the eastern portion of Messrs. Pullars' Dye-works, and an annual feu duty of £16 is derived from it.

Reference has already been made to the Fair Maid's House as the old Hall. It probably was at first a part of the Blackfriars' Monastery, falling at the Reformation, or before it, into the hands of the Hospital managers, from whom the Glovers bought it. In 1758 it was sold to Lord John Murray for £120—the Glovers presumably continuing to occupy it as tenants, though we find them proprietors of it again in 1786. In that year the Incorporation began the erection of a new hall on the site of the present Exchange Buildings in George Street, and the old house was again sold. The fame given to Glovers through Sir Walter Scott's novel induced them to buy back the property. The Fair Maid's House was converted into a cabinet-maker's work-

shop. Falling into the state of decay shown in the picture previously referred to, the house was ultimately sold to Mr. Japp, Alyth, who rebuilt it. Some years later it passed into the possession of the municipality, and still attracts the curiosity of tourists.

*The Lands of Pomarium or the Orchard.*—This property was bought in 1642. At that time it was evidently an orchard with some arable land, outside the walls which then surrounded the town. It may have originally formed part of the grounds of the Carthusian Monastery, the main entrance to which stood opposite the New Row. With the gradual increase of the population Pomarium was rapidly feued for building purposes, and mostly occupied by handloom weavers. The boundaries of this property extend from the north-west portion of King James VI. Hospital ground along the east side of Leonard Street, both sides of Pomarium, and Cross Street. Compared with the other feu-duties the rates are small, owing to the low value of land then current.

*Lands of the Leonards.*—These were bought at different periods. The portion termed Leonard's Ley dates from 1646, and was bought from a member of the Calling. The disposition begins in the following terms:—"Disposition of John Anderson, Glover, Burgess of Perth and Deacon of the Glover Incorporation, with consent of his spouse, Euphan Johnston, in favour of the brethren of the Glover Incorporation." The other portions of the Leonards were purchased in 1742 from Sir James Campbell of Aberuchil, along with

Wells Land or Wellshill. The Glovers must have been very anxious to acquire these estates, probably because they lay adjacent to Leonard's Ley, for the committee was empowered to offer 24,000 merks rather than lose them. Ultimately a purchase was effected at 22,000 merks, or £1,226 sterling. The handsome villa residences erected on Leonard Bank are feued off Leonard's Hall. Another small portion was given in excamb to the Town for the privilege of the feuars there getting access to the South Inch from their gardens. Another portion, consisting of 19 acres, was sold for the railway terminus. In 1885, 7 $\frac{1}{4}$  acres of St. Leonard's, that portion immediately to the west of Glover Street, were sold to Messrs John Swan & Sons for an auction mart. The price obtained was £4,332 14s, plus a ground annual of 5/- per annum. The price obtained from the sale was applied to the reduction of the bonded debt, which at that date exceeded £16,000. The remainder of Leonard's Hall and Leonard's Ley is nearly all feued. Thus Glover Street, Priory Place, Queen Street, Friar Street, Abbot Street, and Wilson Street, are laid out from these lands. Though a large amount of capital has been spent in the formation of those streets, it will be seen from the abstract that there is now a large revenue derived from the several subjects. The old farmhouse of the Leonards can still be seen a little to the north of St. Leonard's Bridge.

*The Wells Land or Wellshill Estate* is contiguous to Tullylumb, north by west of the town. Three portions of it



were sold, two of which now form part of Wellshill Cemetery. The remaining portion is all feued—see abstract.

*The Farm of Tullylumb*, bought in 1682, has within the last twenty years become a rather extensive suburb on the west of the city, the revenue derived from the feu duties there being last year £566. George Crescent, Rose Crescent, Spens Crescent, Tullylumb Terrace, the villas fronting Glasgow Road and Western Avenue (the latter in course of formation) were originally part of Tullylumb Farm. About 50 years ago two acres were sold to the Rev. A. Fleming, along with one acre feued, forming thus the site of Hamilton House. About forty acres of Tullylumb are still in grass, under a short lease to Mr. Roy of Craig Clowan, who has been our tenant of the farm for over forty years; but the land is steadily acquired for feuing purposes, as the city is extending in that direction.

*The Lands of Soutar Houses* in the Parish of Cargill were, like Leonard's Ley, bought from a Glover Burgess named James Mellis, in 1740, "in favour of the Deacon and Boxmasters of the Glover Incorporation." It does not seem to have been a profitable investment at that time, for 14 years later the Glovers found that the rental derived from the land was insufficient to pay the interest on the purchase price (viz., £775), which of course had been borrowed. In 1774 the property was sold to Mr. Wright of Lawton, an adjoining proprietor, at an annual feu-duty of £50.

From the large revenues derived from the several properties

referred to, it will at once be apparent how successful these land speculations of our ancestors have proved. Four other properties may now be briefly referred to in connexion with the modern period of our history. These consist of the following subjects, viz. :—1st, that imposing structure known as the *Exchange Buildings*, No. 26 to 32 George Street; 2nd, one flat, No. 36 George Street, half of which is now the Glovers' Hall; 3rd, a tenement in Skinnergate presently attached to shop No. 36 George Street; and lastly, the estate of Seaside in the Carse of Gowrie. Regarding the Skinnergate property, it was bought so recently as 1846, and unless to preserve the amenity of the George Street property, or to again possess a property near the historic booth sites of the Glovers, which had all been disposed of, it is difficult to assign a reason for this purchase. The Exchange Buildings have rather a chequered history, having changed ownership several times and been partly enlarged as well as rebuilt. In 1786 the Glovers resolved to build a new hall, and for that purpose secured a site in George Street with 60 feet of frontage. The structure was costly, consisting of two shops, hall, two flats, and attics. The hall was fully furnished, and for some time used for dramatic performances, and also for public meetings, but it is not clear that the Calling ever used it as a hall for their meetings. For some change of policy the Glovers sold the main building in 1809 to a company for £2500. Ere long, part of the structure was found defective, and had to be taken down. Ultimately the

company dissolved, and the Exchange Hall with its attachments was bought by Mr. P. R. Drummond, the Glovers still retaining their shops. Drummond still further enlarged the property by building an hotel on the back ground. On his death the Glovers bought back the whole property, but sold the hotel a few years later, retaining the remainder of the subjects as they now appear in the assets. Our present hall was bought in 1821 at a cost of £242 10/-, and had previously been the office of the Sheriff Clerk of Perthshire. James Murray Paton was then Sheriff Clerk, and Boxmaster of the Incorporation.

*The Estate of Seaside*, though what is termed a gilt-edge security, has never realised the forecast which led to its purchase, and is the sole cause for the present bonded debt. This will be seen by reference to the financial position of the Incorporation in 1849-50. When the Glovers sold the 19 acres of St. Leonard's, they paid off all bonded debt, investing the residue in debentures of the Scottish Central Railway at 5 per cent. Public confidence in the stability of railway stocks at that time was limited, so that during a temporary depression in the stock market the Calling resolved to realise their debentures just when the estate of Seaside was in the market. Misled by their previous success in land speculations, and unable to forecast the great changes that afterwards took place in agricultural subjects, with two exceptions the members approved of the purchase of Seaside. The sum of £30,000 was asked for it, but it was obtained in



1851 at £25,000. Thus the Incorporation involved themselves in the bonded liabilities which still remain. Besides the debt, considerable sums have been expended in renewals of steadings and general uphold of the estate. In the last re-valuation of property, Seaside was reduced to £20,000, £5,000 less than the original cost, and about 20 years' purchase at present rental. Still, the annual rent for the last few years has improved, owing to the increased value of the salmon fishings on the estate. In the distant future over 300 acres forming the foreshore of the river anent Seaside may yet be reclaimed, and so double the arable extent.

The bonded debt is a subject which has often been considered, with proposals for its extinction. Two of these are now practicable, and should again be taken up at an early date. One was to set aside the surplus of income over expenditure in each year as a sinking fund to the extent of £200 per annum, which would extinguish the debt in about 40 years. With the increasing tendency of our revenue this proposal would not affect the present rate of annuities, and would still maintain the efficiency of the whole estate. The other alternative was that of debentures by which money could be borrowed to pay off the whole of the existing bonds at once, instalments of principal and interest on the amount borrowed being such as would extinguish both in 30 to 40 years. The debt would thus be more steadily reduced, and with prudent management

the surplus of revenue over expenditure is likely to prove more than sufficient to pay the annual instalment. The only other alternative would be the sale of an equivalent portion of the property, which few members would care to sanction. With about 40 acres of land in the best part of the suburbs highly adaptable for residences, and likely to be all taken up in the near future, the time is now opportune to deal with the problem of the bonded debt in a more satisfactory manner than we have hitherto done.

It now only remains to give an outline of the benefits and privileges pertaining to the Calling, and without reference to minor privileges, such as casual aid in distress, or festivals which in recent years have been discontinued, it may be sufficient to confine the remarks under this topic to the "Annuity Fund" and the "Eleemosynary Roll." Apart from these two great benefits, the other privileges were more imaginary than real. As regards burgess rights, for example, the free trade policy and the Reform Acts since 1832 have abolished all trade monopolies, and beyond occasional inspections of the outlying properties, no freeman burgess derives any pecuniary advantage from membership except such as are really in destitute circumstances, or, as Burns terms it, "in honest poverty." For the relief of such, and also for the protection of orphans, the Eleemosynary Roll has long been available. From a remote period the Auditors met during the week following the Annual Elections "to consider the cases of the poorer brethren," and then

hand the list to the Boxmasters. But the "blue ribbon," so to speak, of Glovers' benefits is the Annuity Fund, which was first put in operation in 1828. The following figures show the financial position at that time. The total income was £1,000.

The Public Burdens,	...	...	£58	17	1
Repairs and Upkeep,	...	...	76	11	7
Salaries and Incidents,	...	...	145	4	5
Eleemosynary Roll,	...	...	482	16	2
Sinking Fund,	...	...	100	0	0
			<hr/>		
			£863	9	3
For Contingencies,	...	...	36	10	9
For Annuity Fund,	...	...	100	0	0
			<hr/>		
			£1,000	0	0
			<hr/>		

The annuitants eligible in that year were seven males and two widows.

5 resident members at £12,	...	...	£60
2 non-resident at £8,	...	...	16
2 widows, resident, at £12,	...	...	24
			<hr/>
			£100

The scheme of 1828 was very specific and strict in its provisions. A distinction was made between the resident and the non-resident members, on the plea that the Incorporation derived no benefit from their service (*i.e.*, attendance at meetings). When the Incorporation became possessed of large capital in 1852, from the sources already referred to, the largely increased revenue was applied to



the extension of the rights and privileges of members by a revision of the Annuity Scheme. The distinction between resident and non-resident members was abolished. An eminent accountant, Mr. Ebenezer Scott, and others were employed to prepare a table of rates which the funds would safely bear. The result was the substitution of the existing scheme, which, having been in operation since, has wrought out with wonderful accuracy in respect of all claims falling on it. A reference to the abstract will show how the fund has developed since it was first put in operation. The amount paid has increased from £100 in 1828 to £950 in 1904, while the members eligible have increased from 7 males and 2 widows to 22 of the former and 12 of the latter. The revenue at Michaelmas last amounted to £2,823 6s 9d, as against £1,000 in 1828.

A considerable amount of dubiety exists among members concerning the Eleemosynary Roll allowances. It is, therefore, important to keep in mind that it is in no sense of the word a "poors' fund," being entirely *ex gratia* in its allowances, disqualifying such members who receive its benefits from voting at meetings during the period they are in receipt of such benefit. From an early period, however, the claims of the necessitous poor of the Calling have been carefully considered, instances of which appear in the appendix. Aged spinsters, daughters of freemen Glovers, orphans of members unprovided for, "burials of poor brethren," and in certain cases members' daughters who became necessitous in



widowhood, such have always participated in the Eleemosynary benefit. When the majority of members resided in Perth, a committee of their number, termed the "Auditors' Committee," was annually appointed, their special function being to revise the Eleemosynary Roll, consider all appeals for temporary aid, and fix the allowance given to each applicant; they also examined and checked the Boxmaster's accounts before his discharge. The "Auditors' Orders" always appeared in the abstract until recently, the duties being now to a large extent discharged by the District Committee, while a certified accountant is now the Official Auditor. It may be here mentioned that all payments from the Annuity Fund and the Eleemosynary Roll are paid in advance; each member is expected to apply for his or her annuity when it is due, and no member can obtain more than six months' annuity in any case of arrear arising from failure to apply when the annuity first becomes due. Other restrictions in connexion with the administration of pecuniary benefits will be seen in the Laws of the Incorporation.

It should be known to all the members that, according to the law of Trusts, it is illegal to vote, divide, or apply any part of the funds belonging to the Incorporation as a bonus or otherwise among existing members. In 1852 a proposal was tabled that each member get a bonus of ten pounds. Opinion of counsel was obtained regarding the legality of such a proposal, when it was found that the Incorporation could not apply any portion of its funds in such a manner,

Regarding the permanence or stability of the Annuity Fund, it may safely be termed consolidated in that respect. It may with careful management yet reach a higher ratio of payments, for the revenue of the estate is still gradually but steadily increasing. The forty acres of valuable feuing ground at Tullylumb, which at no distant period will all be built upon, may safely realise six to eight times more than its present arable value. Then the revenue of the Incorporation will have reached its maximum. Meantime the first and most urgent duty of the Calling is to devise and adopt a method by which the bonded debt will yearly decrease until it is totally extinguished, and the revenue left unencumbered as it was in 1852. Our forefathers have done much for us; we are reaping the benefits they sowed; our duty now is to safeguard our inheritance. With a heritage so ancient in its origin, so eventful in its progress, so discreetly guided in its policy, and so fortunate in its results, surely we may well cherish in veneration the memory of the old Glovers.

Actuated by their spirit in the enjoyment of our rights and privileges, the stability of the Incorporation should always be our burgess ideal, so endorsing the motto on the old flag of 1604, for it is still true that

“THE PERFECT HONOUR OF A CRAFT OR THE BEAUTY OF  
A TRADE IS NOT IN WEALTH BUT IN MORAL WORTH,  
WHEREBY VIRTUE GAINS RENOWN.”

## NAMES OF DEACONS, POSITOURS, BOXMASTERS, FROM 1593.

NOTE.—The term Boxmaster does not appear in the minutes till the seventeenth century. The name given to the treasurer in the earlier periods was Positour, (probably derived from the Latin word *positus*, *pono*, to place or set aside—one who takes charge of valuable documents or money). On the front page of the oldest minute book is an index showing names of officers, but it is incomplete. There is also a quaint preface to the minute book in the following terms :—

“THIS BUIK BEGVINE ON THE FOVRT DAY OF MAI ANNO ANE THOVSD  
FIVE HVNDRETH FOVRSCOIR AND THIRTEIN ZEIRS, ALEXANDER  
BROVNE BEING DYKIN OF THE SKYNNERIS FOR THE PRESENT.”

	<i>Deacon.</i>	<i>Positours.</i>	<i>Clerk.</i>
1596.	Patrick Grant, -	John Dow.	
1601.	George Johnston, -	John Kemard.	
1607.	P. Grant, - -	John Lamb.	
1608.	G. Johnston, - -	George Wilsone.	
Names to 1626 indistinct.		Charles Wilson.	
1626.	John Drummond, -	John Anderson.	
1632.	W. Duncan, - -	William Sibald.	
1638.	George Johnston, -	John Kemard.	
16 ?? not clear,	John Wilsone,	David Wilson.	
		Wm. Mortimer.	
	Blank till	Lammond Brown.	
1708.	Thomas Borland, or Barland, or Bar- landt, - - -	James Mortimer.	
1714.	George Borland, -		
1717.	John Crookshank, -	John Borland.	
1718.	John Mortimer, -		
1719.	Henry Brown, -	Patrick Meek, - - -	C. Tait

	<i>Deacon.</i>	<i>Positours.</i>	<i>Clerk.</i>
1720.	John Faichney,	Wm. Barlass and J. Inglis,	James Sibbald.
1721.	do.	J. Inglis.	do.
1722.	do.	Leonard Robertson and John Caw,	do.
1723.	do.	John Caw and Wm. Faichney,	do.
1724.	do.	Charles Wilson,	do.
1725.	do.	Charles Wilson,	do.
1726.	— Brown,	Robert Duncan and James Faichney,	do.
1727.	William Bennet,	James Faichney,	do.
1729.	William Borland,	A. Menzies and Jas. Borland,	do.
1730.	John Caw,	Alex. Blyth and John Miller,	do.
1731.	James Faichney,	John Miller,	do.
1732.	do.	Geo. Johnston and A. M'Ewan,	do.
1733.	do.	A. M'Ewan,	do.
1734.	do.	Geo. Wilson and R. Gardner,	do.
1735.	Charles Wilson,	Robert Gardner,	do.
1736.	do.	John Mellis and Wm. Borland,	do.

	<i>Deacon.</i>	<i>Boxmasters.</i>	<i>Clerk.</i>
1737.	John Miller,	James Mellis,	James Sibbald.
1738.	do.	James Mortimer,	do.
1739.	do.	David Grant,	do.
1740.	do.	John Paton,	do.
1741.	do.	Andrew Kippen,	do.
1742.	Alex. M'Ewan,	Thos. Blair and Wm. Paton,	do.
1743.	Robt. Gardiner,	William Paton,	do.
1744.	Charles Wilson,	T. Robertson and Wm. Wills,	do.
1745.	do.	William Wilson,	do.
1746.	John Borland,	James Buist and John Meek,	do.
1747.	do.	do.	do.
1748.	do.	Gilbert Craigdully and Pat. Rintoul,	do.
1749.	Andrew Kippen,	do.	do.
1750.	do.	John Grant and John Stewart,	do.
1751.	Thos. Robertson,	John Stewart,	do.
1752.	do.	Joseph Forrester and James Borland,	do.



	<i>Deacon.</i>	<i>Boxmasters.</i>	<i>Clerk.</i>
1753.	Thos. Robertson, -	Joseph Forrester and James Borland, - - - -	James Sibbald.
1754.	John Meek, -	A. Robertson and John Proud- foot, - - - -	do.
1755.	do.	John Proudfoot, - - - -	Patrick Miller.
1756.	Wm. Paton, Jr., -	T. Borland and John Perrie, -	do.
1757.	do.	John Perrie, - - - -	do.
1758.	Joseph Forrester, -	William Bennet and Robert Gray, - - - -	do.
1759.	do.	Robt. Gray, - - - -	D. Grant.
1760.	do.	Patrick Stewart and David Cowans, - - - -	do.
1761.	Patrick Rintoul, -	David Cowans, - - - -	do.
1762.	do.	David Rough and Daniel M'Ewan, - - - -	do.
1763.	Alex. Robertson, -	Daniel M'Ewan, - - - -	do.
1764.	do.	Joseph Young and Robert Young, - - - -	do.
1765.	Robert Gray, -	Robert Young, - - - -	do.
1766.	do.	do.	do.
1767.	do.	Ebenezer Kippen and Thos. Johnston, - - - -	do.
1768.	William Bennet, -	Thomas Steuart and Daniel M'Leish, - - - -	do.
1769.	Patrick Rintoul, -	Daniel M'Leish, - - - -	do.
1770.	Robert Gray, -	Thos. Robertson and Patrick Grant, - - - -	do.
1771.	do.	do. do.	do.
1772.	do.	Jas. Arkley and Jas. Gardner,	do.
1773.	Patrick Stewart, -	James Gardner.	do.
1774.	do.	R. M'Ewan and Henry Young,	do.
1775.	Patrick Grant, -	Henry Young, - - - -	do.
1776.	do.	Jas. Paton and Pat. Barland,	do.
1777.	Thomas Robertson,	Patrick Barland, - - - -	do.
1778.	do.	Wm. Blair and John Dow, -	do.
1779.	Thomas Stewart, -	John Dow, - - - -	do.
	Thomas Robertson (interim).		
1780.	Thomas Stewart, -	Pat. Greig and John Grant, -	do.

	<i>Deacon.</i>	<i>Boxmasters.</i>	<i>Clerk.</i>
1781.	Thomas Robertson (interim),	- - - -	John Rutherford, Jr.
	Patrick Stewart, -	Joseph Grant, - - -	do.
1782.	do.	D. Rough and Wm. Brydie,	do.
1786.	John Grant, - -	D. Forrester and Jas. Arkley,	do.
1788.	John Dow, - -	John Perie and John Cowans,	do.
1789.	Thomas Johnston, -	do. do.	do.
1790.	Joseph Grant, -	Robt. Gray and Jas. Barland,	John Stewart.
1791.	John Perie, Jr., -		do.
1792.	John Cowans, -	Thomas Robertson and John Young, - - - -	do.
1794.	David Forrester, -	Geo. Wilson and Jas. Murray,	do.
1796.	do.	John Taylor and Wm. Prap,	do.
1798.	Robert Gray, - -	John Scott and John Young,	do.
	do.	A. Gray and George Murie, -	do.
1803.	James Barland, -	Thos. Luke and Peter Archer,	do.
1804.	John Young, Sr., -	George Johnston, - -	do.
1805.	Thomas Luke, -	James Archer, - - -	John Miller.
1806.	do.	William Gregor, - - -	do.
1807.	do.	John Barland, - - -	do.
1808.	do.	R. Buist, - - - -	do.
1809.	do.	Andrew Buist, - - -	do.
1810.	John Young, - -	John Young, Jr., - - -	do.
1811.	do.	James Barland, - - -	do.
1812.	do.	do.	do.
1813.	do.	do.	do.
1814.	James Barland, -	Andrew Buist, - - -	do.
1815.	do.	William Prop, - - -	do.
1816.	do.	Thomas Murie, - - -	do.
1817.	Joseph Grant, -	Wm. Glen Johnston, - -	do.
1818.	do.	George Young, - - -	do.
1819.	Wm. Glen Johnston,	John Young, - - -	do.
1820.	do.	James Murdoch, - - -	do.
1821.	Andrew Gray, -	James M. Patton, - - -	do.
1822.	do.	James Wilson, - - -	do.
1823.	do.	Jas. Wm. Johnston, - -	do.
1824.	Robert Buist, -	S. Johnston, - - -	do.
1825.	do.	Robert Murie, - - -	do.
1826.	Andrew Buist, -	James Murdoch, - - -	do.

	<i>Deacon.</i>		<i>Boxmaster.</i>		<i>Clerk.</i>
1827.	Andrew Buist,	-	James Murdoch,	- - -	John Miller.
1828.	George Young,	-	Robert Grant,	- - -	George Gray.
1829.	do.		James Squire,	- - -	do.
1830.	John Young, Jr.,	-	Peter Archer,	- - -	do.
1831.	do.	-	do.		do.
1832.	James Murdoch,	-	William Luke,	- - -	do.
1833.	do.		James Bennet,	- - -	do.
1834.	John Young, Jr.,	-	James Wilson,	- - -	do.
1835.	do.		do.		do.
1836.	Robert Murie,	-	do.		do.
1837.	do.		do.		do.
1838.	do.		do.		do.
1839.	do.		do.		do.
1840.	William Luke,	-	John Murdoch,	- - -	do.
1841.	do.		do.		do.
1842.	do.		William Johnston,	- - -	do.
1843.	James Murdoch,	-	John Murdoch,	- - -	do.
1844.	do.		do.		do.
1845.	do.		Forrester Squire,	- - -	do.
1846.	do.		Robert Buist,	- - -	do.
1847.	Forrester Squire,	-	do.		do.
1848.	Robert Buist,	-	William Murdoch,	- - -	do.
1849.	do.		do.		do.
1850.	do.		do.		do.
1851.	do.		do.		do.
1852.	John Murdoch,	-	Gavin Martin,	- - -	do.
1853.	do.		do.		do.
1854.	do.		George Murie,	- - -	do.
1855.	do.		do.		do.
1856.	George Murie,	-	Robert Buist,	- - -	do.
1857.	do.		James A. Murdoch,	- - -	do.
1858.	do.		Robert Buist, Jr.,	- - -	do.
1859.	Wm. Murdoch,	-	do.		do.
1860.	do.		do.		do.
1861.	do.		Andrew Buist,	- - -	do.
1862.	Forrester Squire,	-	William Murdoch,	- - -	do.
1863.	do.		do.		do.
1864.	do.		do.		do.

<i>Deacon.</i>	<i>Boxmaster.</i>	<i>Clerk.</i>
1865. Forrester Squire, -	William Murdoch, - -	George Gray.
June, 1865, P. F. Squire, -	Robert Stuart in lieu of Wm. Murdoch. - - -	do.
1866. Robt. Stuart, -	George Wilson, - - -	do.
1867. do.	do.	do.
1868. do.	do.	do.
1869. do.	do.	do.
1870-98. John Murdoch, -	do.	William Macleish.
1898-1900. Dr. A. Buist, -	do.	do.
1900. Geo. Wilson, -	George Murdoch, - -	do.
1901-5. do.	do.	D. Marshall.

### MEMBERS OF THE INCORPORATION WHO FOUGHT FOR KING AND COUNTRY AT THE BATTLE OF TIBBERMUIR, 1664.

Thomas Dundee.	Henry Paul.
Alexander Kinnaird.	Alexander Hutton.
Alexander Nairne.	Patrick Inglis.
George Auchenlick.	Andrew Mortimer.
William Gull.	Robert Lamb.
James Masone.	Andrew Anderson, Ensign.
Alexander Drummond, Lieutenant.	

### DONATIONS AND LEGACIES.

1681.

James Gorrie doted £100 Scots.

1689.

Christian Anderson, Spouse of John Cree, doted 500 Merks.

1714.

James Martin, Glover, doted 200 Merks.

1770.

Margret Inglis, Fifteen Guineas.



## EXTRACTS FROM OLD MINUTES.

23rd October, 1605.—Masters abusing their apprentices to pay ten pounds Scots of unlaw toties quoties unforgiven. Apprentices abusing their masters to be lashed with St. Bartholomew's whips.

22nd June, 1606.—Fials who fee themselves with two masters at once shall be fined forty shillings Scots, or be lashed with St. Bartholomew's whips.

10th April, 1618.—Fials, boys, or apprentices abusing one another to pay 20/- Scots for the first offence and £6 Scots for every other offence, or be lashed with St. Bartholomew's whips, as to the Deacon shall appear proper.

13th May, 1618.—Fials, boys, or apprentices who go after gentlemen to entice them to purchase from their masters to be fined 10/- Scots or be lashed with St. Bartholomew's whips. Masters who contravene this Act to pay £5 Scots toties quoties.

## MEMORANDUM OF HIS MAJESTY'S CORONATION.

15th June, 1633.—Which day our dread Sovereign, Charles I., King of England, France, and Ireland—"being accompanied with the Nobalitie of Scotland ryding before and the Nobalitie of England ryding behind him"—desired out of his gracious favour to visit his own city of the burgh of Perth upon the 8th day of July, and come to his own lodging (formerly Gowrie House, the site now occupied by the County Buildings), went down to the gardine thereof, His Majestie's chair being sett upon the wall next to the river Tay, where upon was ane flat stage of timber clead with birks upon the which for His Majestie's welcome and entry. Wheiropun thirteen of our brethren of this our calling of Glovers, with green caps, silver strings, reid ribbons, white shoes, with bells about their leigs, schering raper in their hands, and all other abulziment, danced our sword dance with many difficult knotts and allafallajessa, five being under and five above upon their shoulders, three of them dancing through their feet, drinking wine and breaking of glasses about them (which, God be praised, wis acted without hurt or skaith to any), which drew us to great charges—amounting to the sum of 350 merks—yet not to be remembered (*i.e.*, grudged), because wee was graciouslie accepted be our Sovereign and both estates to our honour and great commendation.

24th December, 1730.—This day, in a general Court, about the affair of the Incorporation, by a great plurality of votes the brethren statue and ordain that after this date all freeman's daughters marrying any person of good reputation and of an honest character shall be entered freeman of the Incorporation upon the same footing as an apprentice of the Calling, viz., for paying 100 merks Scots to the Calling, and eight pounds Scots in lieu of the dinner.

Glover's Yard, 17th November, 1737.—“Application was made by Colin Brown, late Provost of Perth, desiring the favour of the Calling to allow the liberty of the House and Yaird to Rev. Wm. Wilson to preach the Gospel.” The general Court accordingly consent to grant the request, and order this favour to be registered in their books.

4th October, 1760.—Meeting resolved “that for the future no entertainments publicly be held or payed out of the funds, either at Michaelmas or through the year, except a dinner on Saturday after the Election yearly, to which all the brethren of ye Calling is to be called.”

#### CONVENER COURT.

April, 1774.—An offer of 500 bolls of meal at 14/- p. boll.

Glover share 80 bolls to be sold to member at 11d p. peck. Agree to take other 500 bolls if other trades

combine. Again in 1775 to take like . . . . . and share of the Convener Court's purchase at 13/6 p. boll.

20th September, 1774.—Which day the brethren of the Glover Calling of Perth, Patrick Stewart, present Deacon, represented that different persons who are married to Glovers' daughters, and who are either Guild brethren or tradesmen entered in other corporations in this place, are insisting on being entered as freemen of this Corporation on footing of the Act of 24th December, 1730, respecting the privileges of freemen's daughters. Whereupon the Calling, deliberately considering the matter, and finding that such procedure will be found pernicious and evidently very hurtful to the community, therefore the Calling rescind and nullify the said Act for now and for ever, and they hereby further enact and ordain that none in future shall be admitted a freeman of said Incorporation upon the terms and footing of the foresaid Act, except they be operative Glovers and of good fame and not connected with the Guildry nor any other trades in this place or anywhere else. And even they must have a discharge on their indenture, or a proper certificate of their moral character and serving their time honestly. And if any operative Glover shall marry a freeman's daughter, and not serving as an apprentice to this Calling, shall pay the same dues as



an apprentice, viz., one hundred merks Scots and eight pounds Scots to the Calling with the other ordinary dues. And further, it is enacted and agreed that such of the freemen's daughters as are already married to unfreemen are by this Act excluded from being freemen of this Incorporation. It is also understood that such freemen's daughters as shall be hereafter married to operative Glovers giving the said privilege shall only be such as have kept their virginity.

1777.—Duke of Atholl made an Honorary Member for zeal in bringing troops to the service of the State in suppression of the Rebellion in the Colonies (America).

9th February, 1778.—In a General Meeting of the Incorporation, “being willing to testify to their loyalty to His Majesty, hereby authorise the Deacon to procure two volunteers to be enlisted upon the expense of the Incorporation. And to testify their regard to His Grace the Duke of Atholl in his spirited measures for the service of his country, do hereby agree that the two volunteers shall be delivered over to His Grace gratis to serve in the Regiment of Atholl Highlanders presently raising by him.”

The meeting, “considering that His Grace the Duke of Atholl has on different occasions of late shown a particular regard to this Burgh, especially

to this Incorporation, have unanimously received and admitted the Most Noble Prince John Duke of Atholl to be a freeman of this Incorporation of Glovers, and to the hails liberties and privileges as is enjoyed by any other freeman." The Clerk and the Deacon to wait upon His Grace and present the same to him in the name of the Incorporation.

"NO POPERY."

29th June, 1779.—A Bill proposed to be introduced in Parliament for tolerating popery. In a special meeting of the Calling (in the reign of George III.).

"Afraid of the melancholy consequences that must ensue upon the passing of such a Bill in the progress of that religion, fraughted with the most impious absurdities and superstition, and openly avows such to the simplicity of the Gospel, Popery being so favourable to tyranny, so productive of 'terroir,' so subversive of morality among men in civil society, and all along has propagated by fire and sword and persecution, that such can have no legal toleration in Scotland." The Calling find themselves in their allegiance to God and their duty to their King, agree to join other Incorporations in opposing the Bill by all constitutional means.

20th October, 1779.—“Which day in a general meeting of the Members within the Glovers’ Hall, there Thomas Stewart, present Deacon, told that the occasion of the meeting was to enquire if any discord be among them before the Sacrament which is soon to be dispensed in this place.”

(This meeting was continued for many years).

1783.—“In a general meeting of the Calling, they having taking into consideration the present scarcity of meal in this part of the County, and that the poor cannot get meal to purchase, unanimously resolve to purchase 100 bolls of corn for the poor of the Trade, to be ground into meal.”

1784.—“The meeting, taking into serious consideration that not only the freemen but their servants and apprentices were getting into a most abominable practice of gaming at all hours of the day by playing at cards, dice, pitch stone, quiots, and the like, resolve that any freeman of the Glover Trade found gaming in that manner during working hours, neglecting their business, shall be deprived of his freedom for 3 years. That any apprentice so offending be loose all title to be made a freeman. Servants working at the Leadside to be discharged.”

6th February, 1784.—“The Deacon represented to the meeting that he had been repeatedly abused and insulted by the said James Ritchie, both in public and in his own house, which being taken into consideration by the meeting, they in respect that such conduct is directly contrary to their bye-laws, were of opinion that the said James Ritchie was unworthy of being continued in their Society, and do hereby expel him from the same, and from all benefits, privileges, and annuities thereof in all time coming.”

1788.—“The meeting so hereby enact and declare that any person or persons who shall receive charity in money or otherwise from the Calling, and at their death shall leave any property without lawful children in life at the time, the said property shall in the first place go and be applied towards paying for the advances made by the Incorporation.”

1792.—“The meeting appoint the Deacon and Bailie Grant to inspect the situations of the different seats in the West and the Middle Kirks, and to report. The meeting agreed that their wright immediately enclose the seats in the Middle Kirk from each other, and make a proper recess in the Deacon's seat for holding his Bible and the cloth that covers the seat.”



1793.—“The meeting having taking into consideration the alarming prospect of scarcity of grain, resolve to purchase oats from foreign parts or otherwise to the extent of five hundred pounds sterling, the freight to be included. The meeting appoint Bailie Grant, Bailie Cowan, Deacon Stewart, along with the office-bearers, to correspond in different quarters about the business, and carry this resolution into effect.”

4th January, 1794.—“The meeting having taken into consideration the gallantry and public spirit of Thomas Graham of Balgowan at Toulon, as stated in the despatches from Lord Musgrave, and being desirous of showing their sense of his services by the highest regard in their power, Do hereby vote him the freedom of the Incorporation, and ordered their resolution to be intimated to him by the Deacon.”

COPY OF LETTER FROM THOMAS GRAHAM, ESQ. OF BALGOWAN.

“On my arrival here late last night I found your letter of 4th inst. intimating the resolution of the Glover Incorporation on that day. I feel highly flattered by their approbation of my conduct, and that I receive the freedom which they have done me the honour of voting me, with much gratitude.”

(Signed) THOS. GRAHAM.

July, 1803.—“ Meeting resolved to join other Incorporations in the City, presenting a humble address to His Majesty, making offer that in case of invasion or the actual appearance of an enemy on the coast, they will give their personal service that may be thought advisable.”

5th December, 1803.—The Lord Lieutenant of the County addressed a letter to the Incorporation enquiring what the Glovers will contribute towards the equipment of certain volunteer corps now raising in Perthshire. The meeting agreed to contribute 25/- Scots on each hundred pounds Scots of rental.

#### PART OF THE DUES OF COURT.

October, 1810.—“ It was stated to the meeting that by immemorial usage every freeman at his entry had to deliver to the Deacon a pair of gloves, or in lieu thereof to pay a certain sum as the price of such gloves; but as no sum was taxed as the value thereof, it often proved difficult to recover the same or an adequate sum. The meeting enact that in future freemen at entry pay 5/- to the Deacon in lieu of his gloves.”

14th January, 1828.—Celebration of 2nd Centenary of the Green Cloth. “At Perth, and within the Glovers’ Hall there, 31 members being present. The Deacon

and several of the members called the attention of the brethren to a number of important and interesting events that have taken place in the history and transactions of the Incorporation during the two hundred years that had elapsed since this now ancient cloth had first covered their table. The meeting hereby express their satisfaction at these details, and take this opportunity of expressing the high respect and grateful feelings with which they cherish the memory of their departed brethren, who during that long period had managed the Calling's affairs with so much integrity, prudence, independence, and good sense as has been the means under Providence of raising this Incorporation to its present highly prosperous and flourishing state.

“And the brethren sincerely hope that when their descendents meet at the lapse of another century to celebrate the occasion of the present meeting (which is put on record that it should be so kept), will find the same pleasure in reviewing the actions of the present and future generation of the Glovers' Calling as is now enjoyed by this meeting in reviewing the history of their worthy ancestors.”

8th March, 1815.—Petition against the alteration of Corn Laws. The Deacon stated that he had called the meeting to consider the propriety of sending a

petition to Parliament against any alteration of the present Corn Laws, which being considered by the meeting, they resolved to petition both Houses of Parliament against any such alteration. Water Supply for Perth. The meeting appointed the Deacon and Bailie Luke as a Committee to confer with the Town Council and other trades to consider what measures may be adopted for obtaining a proper supply of pure water for Perth.

11th December.—Seats in Churches. “The Deacon stated to the meeting that the Town Council had in view the enlarging or rebuilding of the West Church, providing the several Incorporations would agree to be at the expense of seating their proportion of seats in the new Church, and that it be referred to the Sherrieff and the architect employed to fix the situations of the different Incorporations’ seats equally eligible, which proposal appeared to the meeting a fair one.”

1831.—Petition to the King in favour of the Reform Bill, 1831. At Perth, and within the Glovers’ Hall thereof, the following resolution being moved, was unanimously adopted:—First, that this Incorporation view with regret and the utmost anxiety and alarm the rejection by the House of Lords of that excellent plan of Reform brought in by His Majesty’s Ministers, ap-



proved of by the Commons House of Parliament, and supported by the prayers and heartfelt wishes of the great majority of the people. Second, that feeling a warm interest in the happiness and prosperity of the country, attachment to the laws, and conciliation of the realm, resolve to present an address to His Majesty, beseeching him to continue his present Ministers in office, and to adopt such constitutional measures for carrying through Parliament triumphantly this great plan of Reform; also, that a petition be presented to Earl Grey and His Majesty's Ministers not to feel disconcerted by the treatment the Bill has received in the House of Lords.

REPORT OF COMMITTEE  
OF THE  
**Glover Incorporation of Perth**

APPOINTED TO CONSIDER AS TO VOTING BY PROXY  
AND REVISAL OF EXISTING BYE-LAWS.

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THE Committee have carefully considered the remit made to them by the Michaelmas Meeting of the Incorporation held on 5th October, 1904, which remit is as follows:—

“Major Buist called attention to this matter and moved  
“that in view of the large number of members who are  
“non-resident and unable to attend meetings, it is desirable  
“that voting by proxy should be allowed, and that it be  
“remitted to a Committee to enquire whether there is any  
“obstacle to this being enacted as a Bye-law or Act of the  
“Incorporation either with or without the authority of the  
“Court, and further that this Committee consider the  
“existing Bye-laws or Acts of the Incorporation, and  
“what amendments or additions seem desirable, and to  
“report on whole subject of these remits to next Michael-  
“mas Meeting, and this was seconded by Captain K. L.  
“Buist, and after some discussion agreed to.

“It was agreed that the Committee shall consist of the  
 “Deacon, the Boxmaster, Wm. Blair, Perth, and members  
 “of the District Committee.”

The Committee now beg to report as follows :—

#### I.—VOTING BY PROXY.

Enquiries were made regarding the practice of other Trade Incorporations in Edinburgh, Glasgow, and Perth, and it was found that in no case had voting by proxy been established or been in use, and that the Court had not been asked to sanction such a method of voting. Voting by proxy is not recognised at common law, and it therefore requires the authority of Statute Contract or long custom or usage to establish it. In such circumstances it would be necessary for the Incorporation either to adopt it unanimously or try an application to the Court for its sanction, but it seems very doubtful whether the Court would approve of such a rule or sanction such a fundamental change. Besides the Committee are not satisfied that voting by proxy is a good thing in itself, and upon the whole they agreed to report that it was inexpedient meantime to adopt it.

#### ACTS OR BYE-LAWS.

At present these are contained in a separate book in chronological order as extracted from the Minutes from 1593 to the present time, but this book contains no index.

There is, however, also a Dictionary or Abridgement of the Acts from 1593 to 1794 arranged alphabetically. The Committee examined both books and found that the most of the Acts have now become obsolete or ceased to have effect following upon the Act of Parliament of 1846 abolishing the exclusive privileges of trading in Burghs and the subsequent Act of the Corporation of 30th April, 1847, resolving that no Freeman's apprentices should thereafter be admitted. These, in conjunction with the decay of the Trades of Skinners and Glovers in Perth, rendered useless all acts or rules regarding Masters, Fials, Apprentices, Watersidemen, Tradesmen, Punishments, Gloves, Skins, Leather, &c. Other Acts have also ceased through non-usage, such as attendances at Burials, Church, and Courts, &c. Acts which are still more or less in force were specially considered by the Committee, viz. :—

4th October, 1648.—Deacon and other Officers to be elected on Wednesday after Michaelmas.

13th January, 1677.—Bowling at Election times.

4th October, 1680.—Boxmaster's Accounts to be given in on Saturday before Elections.

4th October, 1707.—No Freeman to be on Leet for Deacon until he has served twice as Boxmaster.

5th January, 1765, and 30th September, 1780.—Eleemosynaries not to vote.

10th October, 1767.—Minors excluded from Voting at Election.

26th September, 1774, and 9th March, 1825.—Sons in Law not to be admitted,



14th September, 1789.—Minors expunged from qualified Roll.

9th October, 1700.—Medicines and Medical attendance for poor.

23rd October, 1793.—Acts as to Calling's funds to be confirmed by a second Meeting.

7th October, 1795.—Cheques to be signed by Deacon along with Boxmaster.

27th September, 1802.—Boxmaster to deposit funds in Bank Account and not have more than £50 on hand at any time.

20th September, 1820.—Deacon to call Meetings on Requisition.

29th December, 1828.—Annuity Scheme.

The Committee were of opinion that it was unnecessary to continue the Acts as to Bowing at Election times or that a member should be twice a Boxmaster before being eligible as Deacon, and as regards voting by minors, it was considered right to modify the rule to the extent of allowing members over 18 years of age to vote as was done in the case of at least one other Incorporation in Perth. The Committee further considered the Bye-laws and Standing Orders of other Incorporations, and especially those of the Wright Incorporation of Perth, and now recommend the Incorporation to adopt Bye-laws and Regulations of the following tenor, viz. :—

(The following Bye-laws are given as revised and adopted at Meeting of Incorporation on 4th October, 1905.)

## I.—MEETINGS AND PROCEDURE.

1. There shall be two fixed meetings of the Incorporation each year; but other meetings, to be called Ordinary Meetings, may be convened by the Deacon when required, and there may be Special Meetings called on requisition or otherwise as aftermentioned.

2.—One of said fixed meetings, called the Michaelmas Meeting, shall be held on the first Wednesday in October. At this meeting the election of Office-Bearers and Committees will be made and other business of which notice has been given as aftermentioned disposed of. The other fixed meeting, called the Audit Meeting, shall be held in September on a Saturday not less than twenty-one days before the date of the Michaelmas Meeting, at which (1st) The Boxmaster's accounts shall be examined and remitted to the Auditors; (2nd) Nominations shall be made for the appointment of Office-Bearers for ensuing year; (3rd) Notices of motion for the Michaelmas Meeting shall be given in; (4th) The Agenda of Business for the Michaelmas Meeting to be settled; and (5th) Any other ordinary business disposed of.

3. The Deacon shall be bound to call a Special Meeting of the Incorporation upon receiving a written requisition, properly dated and addressed to him, and subscribed by seven or more members of the Incorporation, specifying the purpose for which the meeting is desired, and that within ten days of the receipt thereof, and in case of his delay or

refusal to summon such meeting within such period, the Clerk shall be bound to call the same on being satisfied of the requisition having been made to the Deacon. In the event of the death of the Deacon, the Clerk shall, on his own initiative call a meeting of the Incorporation within a fortnight of that event.

4. Only those candidates who have been put in nomination by being duly proposed and seconded at the Audit Meeting shall be eligible for election to office on the day of election. Any member nominating a candidate for any office in his absence must vouch to the satisfaction of the Incorporation that the nominee will take office, otherwise the nomination will not be accepted.

5. All Ordinary and Special Meetings of the Incorporation shall be called by notice or circular issued by the Clerk and delivered by the Officer to those members resident within the bounds of the Burgh of Perth at least twenty-four hours before the hour of meeting, which shall in general be half-past seven o'clock in the evening. The circular shall specify the business to be brought before the meeting so far as known. Such members resident beyond the bounds of the burgh as desire to be notified of meetings of the Incorporation may have notices posted to them at the same time as the notices are issued to the members resident within the burgh on signifying to the Clerk in writing their desire to have such notices sent to them. The notices of the Michaelmas

Meeting with programme of business shall be issued to all members in the United Kingdom not less than fourteen days before the meeting. The notices of the Audit Meeting shall be issued to resident members and to the Advisory Committee representing non-resident members (hitherto named the District Committee) not less than seven days before the meeting. This Committee may also be invited to attend any Ordinary or Special Meeting whenever the Deacon considers the business of such importance as to render this expedient. The Michaelmas and Audit Meetings shall as a rule be held at 12 o'clock noon.

6. At all meetings of the Incorporation the Deacon shall preside, and in his absence the meeting shall choose a Chairman *pro tempore*. At all such meetings seven shall be a quorum, and the Chairman shall have a deliberate vote, and also, in case of equality, a casting vote. All members of the Incorporation of the age of 18 and upwards shall be entitled to vote at all meetings of the Incorporation.

7. At all meetings of the Incorporation the minutes of the previous meeting shall be read. No discussion shall be allowed on the minutes except on the question whether they are a correct record of the matters transacted.

8. No motion, not directly arising out of the discussion regularly before the Incorporation, shall be taken up without notice given at the previous meeting, unless with consent of three-fourths of the members present.



9. It shall be competent for any member of the Incorporation intending to submit a motion for its consideration either (a) to give notice thereof at any meeting of the Incorporation, or (b) to send notice thereof in writing to the Deacon, and unless the Incorporation or the Deacon, as the case may be, otherwise determine, a meeting for the consideration of such motion shall be held within one month from the date of such notice. If the proposer does not attend, or declines to bring forward his motion, it shall be competent for any other member to insist on the motion in the same manner as if he had given notice at the previous meeting.

10. No member shall speak more than once on any question (save in explanation), except the mover of a motion, who shall have the right of reply.

11. Every member of the Incorporation shall, in all meetings of the Incorporation, carry and behave himself with decency and propriety, avoiding all improper or unbecoming language, and all noisy or violent altercation and debate, addressing what he has to state on the subject before the meeting, to the Deacon in an orderly manner, and abstaining from personalities and unnecessary reflections tending to hurt the feelings of others, and shall pay all due deference to the orders of the Deacon when his interference is found necessary to preserve regularity and order in the meetings, and give him every assistance in preserving and restoring the same.

12. When a motion and one or more amendments have been duly proposed and seconded, the last amendment shall be put against that immediately preceding, and then the one which is carried shall be put against the preceding, and so on till there remains only one amendment, betwixt which and the original motion the vote shall be taken by a show of hands or by calling the roll as the meeting may prefer, and the result shall be declared by the Chairman of the meeting.

13. No one is entitled to enter dissent from any resolution except at the meeting at which it was passed, nor is any one entitled to give notice of a motion to rescind a resolution at the meeting at which such resolution was passed.

14. The Incorporation may appoint and maintain such Committees as they see fit, and shall assign the powers and duties to be exercised or performed by them, and in particular they shall annually at the Michaelmas Meeting appoint the Advisory Committee, hereinbefore referred to, to consist of not more than seven members resident in Scotland, excluding Perth.

15. A Report or Summary of the Minutes or proceedings of the past year shall each year immediately after the Michaelmas Meeting be printed and a copy sent to each member of the Incorporation. A print of the year's Accounts shall also be sent to each member unable to be present at the Michaelmas Meeting.

## II.—ENTRANTS.

16. The persons who may be admitted members of the Incorporation are sons of members only in accordance with former Acts and long usage.

17. Applicants for membership must be at least fourteen years of age. Each applicant must appear personally before a meeting of the Incorporation and by production of Extract Entry from the register of births or otherwise satisfy the meeting of his relationship and age, and on admission must promise to be a faithful brother.

18. The dues of entry payable by the respective applicants before being admitted shall be as follows :—

Under 25 years of age, ... ..	£1 0 0
25 and under 30, ... ..	10 0 0
30 and under 35, ... ..	20 0 0
35 and under 40, ... ..	50 0 0
40 and upwards, ... ..	100 0 0

Besides 14s for stamp duty and dues of court.

## III.—OFFICE-BEARERS.

19. The Office-Bearers shall consist of Deacon, Boxmaster, Clerk and Officer to be elected annually at the Michaelmas Meeting, all of whom must either be resident or have a place of business in the Burgh of Perth.

The Deacon, Boxmaster and Officer must be members of the Incorporation, and no one shall be eligible for the Offices of Deacon and Boxmaster who has not been at least

seven years a member. The Office-Bearers shall be paid such salaries or allowances as may from time to time be fixed at the Michaelmas Meetings.

20. In the event of the death or resignation of any Office-Bearer an Ordinary or Special Meeting shall be convened to fill the vacancy until next Michaelmas Meeting.

21. The Deacon as the head of the Incorporation shall generally supervise all matters pertaining to the Incorporation, and give special attention to the feuing operations of the Incorporation.

22. The Boxmaster must find security for his intrusions to the satisfaction of the Incorporation to the extent of £500. He must keep a regular Cash Book containing his whole transactions from day to day, which must be regularly balanced monthly and produced to the Incorporation when required. He shall also keep a ledger and other necessary books, and prepare Abstract of Accounts for the Auditor ; and his Accounts so audited shall be given in on the Saturday before the Michaelmas Meeting.

23. All monies exceeding £50 received by the Boxmaster on behalf of the Incorporation shall at the sight of the Deacon be paid by him into a Deposit or Cash Account with the Union Bank of Scotland, Limited, or such other Bank as the Incorporation may from time to time appoint. Deposit Receipts must be in the name of the Deacon and



Boxmaster, and Cheques on the current Bank Account must be signed by the Deacon and Boxmaster. The Boxmaster shall not retain in his hands at any time more than £50 belonging to the Incorporation.

24. The Clerk shall attend all meetings of the Incorporation and Committees, keep Minutes of the proceedings, conduct the correspondence, and perform such other duties as shall be required of him from time to time.

25. The Officer shall be Hall Keeper, attend all meetings of the Incorporation or Committees, distribute the notices convening meetings and generally give effect to the directions of the Deacon in all matters concerning the Incorporation.

#### IV.—ELEEMOSYNARY ALLOWANCES AND ANNUITIES.

26. Allowances as hitherto shall *ex gratia* be made to members in need and to orphans and daughters of Glovers requiring assistance, but that only to such extent as may from time to time be determined by the Incorporation or in exceptional circumstances by the Deacon and Boxmaster. No member while in receipt of such allowance shall be entitled to vote. Widows of members may also when necessary be granted allowances during any suspension of the Annuities after provided.

27. A Medical Officer shall be appointed and paid by the Incorporation for the benefit of such local and resident

members as may desire his services, and medicines shall be supplied on his prescription.

28. Members 50 years of age and upwards and who have been twenty years members and widows of members shall be entitled to such annuities as the state of the funds will permit, which annuities are at present as follows :—

Members 50 years of age and 20 years a member,	£20	per ann.
Members 55 years of age,           ...    ...    ...	£25	„
Members 60 years of age,           ...    ...    ...	£30	„
Widows of members,   ...    ...    ...    ...	£30	„

all which annuities are payable quarterly in advance, by equal instalments, on the 1st October, 1st January, 1st April, and 1st July, or half-yearly, in advance, at the terms of Martinmas and Whitsunday. The widows of *all* members are entitled to such annuity, but it shall be forfeited on their entering into another marriage. The rate of annuities shall not be increased unless and until an investigation has been made into the state of the affairs of the Incorporation by a competent person, and a report received warranting an increase.

29. No claim shall be allowed on the annuity fund if not made within six months after its becoming due, and no greater arrear than six months' allowance shall be paid by the Incorporation, should the member entitled neglect to call for the proper payments or fail to produce the usual evidence of existence,

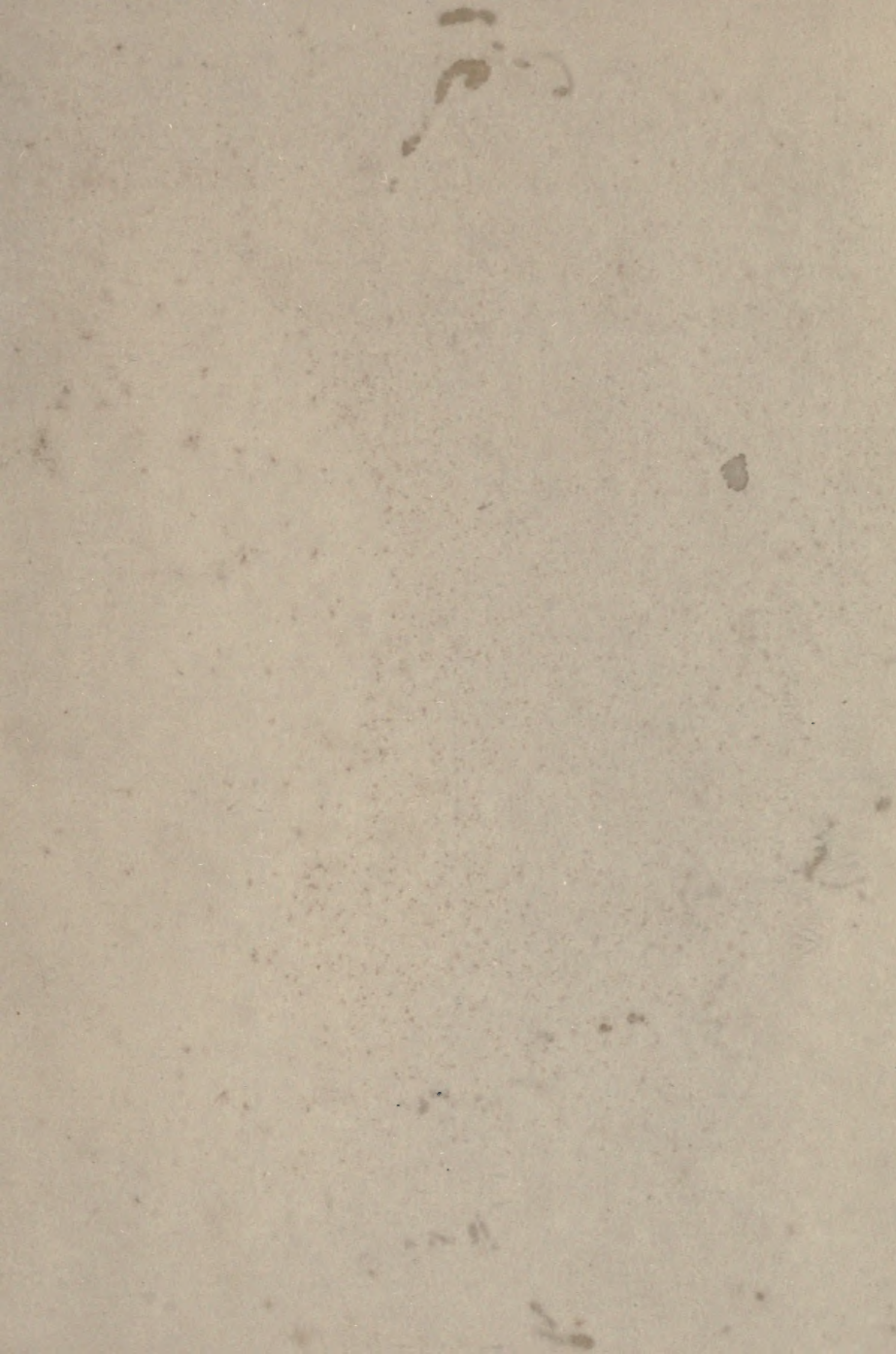
## V.—MOTIONS AFFECTING LAWS.

30. No alteration or repeal of these Laws, and no new Laws shall be made unless at a Michaelmas Meeting on notice given at the Audit Meeting, and upon a resolution supported by at least three-fourths of the members present and entitled to vote thereon.

31. That the foregoing are the Laws of the Incorporation, and all previous Acts and Laws are hereby repealed.









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Wilson, George  
The annals of the  
Glover Incorporation

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